THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

No. 22, Vol. L. Monday, May 28, 1888. Price One Penny.

INSIGNIFICANCE OF THIS WORLD.

DR. CHALMERS.

—o—

THOUGH the earth were to be burned up, though the trumpet of its dissolution were sounded, though yon sky were to pass away as a scroll, and every visible glory which the finger of the Divinity has inscribed on it were extinguished forever — an event so awful to us and to every world in our vicinity, by which so many suns would be extinguished, and so many varied scenes of life and population would rush into forgetfulness—what is it in the high scale of the Almighty's workmanship? a mere shred, which, though scattered into nothing, would leave the universe of God one entire scene of greatness and of majesty. Though the earth and the heavens were to disappear, there are other worlds which roll afar; the light of other suns shines upon them; and the sky which mantles them, is garnished with other stars. Is it presumption to say, that the moral world extends to these distant and unknown regions? that they are occupied with people; that the charities of home and of neighborhood flourish there? that the praises of God are there lifted up, and His goodness rejoiced in? that there piety has its temples and its offerings? and the richness of the Divine attributes is there felt and admired by intelligent worshipers.

And what is this world in the immensity that teems with them; and what are they who occupy it? The universe at large would suffer as little in its splendor and variety by the destruction of our planet, as the verdure and sublime magnitude of a forest would suffer by the fall of a single leaf. The leaf quivers on the branch which supports it. It lies at the mercy of the slightest accident. A breath of wind tears it from its stem, and it lights on the stream of water which passes underneath. In a moment of time the life, which we know by the microscope it teems with, is extinguished; and an occurrence so insignificant in the eye of man, and on the scale of his observation, carries in it to the myriads which people this little leaf, an event as terrible and as decisive as the destruction of

a world. Now, on the grand scale of the universe, we, the occupiers of this ball, which performs its little round among the suns and the systems that astronomy has unfolded—we may feel the same littleness and the same insecurity. We differ from the leaf only in this circumstance, that it would require the operation of greater elements to destroy us. But these elements exist. The fire which rages within, may lift its devouring energy to the surface of our planet, and transform it into one wide and wasting volcano. The sudden formation of elastic matter in the bowels of the earth—and it lies within the agency of known substances to accomplish this—may explode it into fragments. The exhalation of noxious air from below, may impart a virulence to the air that is around us; it may affect the delicate proportion of its ingredients; and the whole of animated nature may wither and die under the malignity of a tainted atmosphere. A blazing comet may cross this fated planet in its orbit, and realize all the terrors which superstition has conceived of it. We cannot anticipate with precision the consequences of an event which every astronomer must know to lie within the limits of chance and probability. It may hurry our globe towards the sun—or drag it to the outer regions of the planetary system—or give it a new axis of revolution—and the effect, which I shall simply announce, without explaining it, would be to change the place of the ocean, and bring another mighty flood upon our islands and continents.

These are changes which may happen in a single instant of time, and against which nothing known in the present system of things provides us with any security. They might not annihilate the earth, but they would unpeople it, and we, who tread its surface with such firm and assured footsteps, are at the mercy of devouring elements, which, if let loose upon us by the hand of the Almighty, would spread solitude, and silence, and death over the dominions of the world.

Now, it is this littleness, and this insecurity, which make the protection of the Almighty so dear to us, and bring, with such emphasis to every pious bosom, the holy lessons of humility and gratitude. The God who sitteth above, and presides in high authority over all worlds, is mindful of man; and, though at this moment His energy is felt in the remotest provinces of creation, we may feel the same security in His providence, as if we were the objects of His undivided care.

It is not for us to bring our minds up to this mysterious agency. But such is the incomprehensible fact, that the same Being, whose eye is abroad over the whole universe, gives vegetation to every blade of grass and motion to every particle of blood which circulates through the veins of the minutest animal; that, though His mind takes into His comprehensive grasp immensity and all its wonders, I am as much known to Him as if I were the single object of His attention; that He marks all my thoughts; that He gives birth to every feeling and every movement within me; and that, with an exercise of power which I can neither describe nor comprehend, the same God who sits in the highest heaven, and reigns over the glories of the firmament, is at my right hand, to give me every breath which I draw, and every comfort which I enjoy.

A TRIP TO THE ROCKY MOUNTAINS OF NORTH AMERICA.

—o—

We clip the following letter from the *Northampton Mercury*. It was written from Brigham City, March 8, 1888:

To my friends and fellow-citizens of Northampton, — Thinking these few lines, being the experience of a young Northamptonian in America, would be interesting generally to my former friends and acquaintances in the good old town of St. Crispin, I

enclose them, deeming this a sufficient excuse for troubling your columns. I would respectfully ask you, Mr. Editor, to kindly grant the necessary space in that much-loved luminary, the *Mercury*, so dear to all Northamptonians as an exponent and defender of truth and liberty—those divine principles so dear to the human heart. I have many friends and happy connexions yet in the good old town, whose remembrance is still dear to me, and I feel that they are yet interested in my welfare and happiness, as I am in theirs. Well, as my friends are aware, I left Northampton on the morning of April 15, 1887, and commenced in earnest my journey to the Rocky Mountains of North America. The morning was fine, with a clear sky and a bright sun overhead, and as I took leave of my native town, in which I had first beheld the light of day, and with the probability that I might never behold it again, my heart was full of emotion, which I could not express in words, they being but feeble instruments to convey the feelings and emotions of the human heart; but suffice to say the engine whistled, the guard gave the signal, and with a hurried shake of the hand with my friends on the platform, and a hearty "God bless you," we were off on our journey. Liverpool was reached in due time, and after procuring the necessary ship tickets, 7 p.m. found us snugly stowed away, bag and baggage, on board the S.S. *Nevada*, of the Guion line. The following day (Saturday) we weighed anchor and proceeded on our journey across the mighty Atlantic. I will not trespass on your space to describe our sea voyage. Suffice it to say we experienced moderately fine weather. There was the usual amount of "casting up accounts," familiar to all who have had an experience on a sea boat, in which most of the passengers proved themselves good and capable bookkeepers. The sum total was heaved overboard to feed the fishes, no doubt much to their satisfaction. We reached New York after a pleasant voyage of twelve days, and after viewing the interesting sights of that great city—including that masterpiece of scientific engineering, the Brooklyn Bridge, and the Goddess of Liberty in New York harbor—we again shipped on board the S.S. *Roanoke*, running round the coast to Norfolk, Virginia, where we took train and began our overland journey of nearly 4,000 miles across the Continent of America. I need not say how we enjoyed the varied and splendid scenery of this mighty Continent, nor how it impressed our minds with its wonderful resources of mineral wealth, and the great sustaining capabilities of the country. It is yet capable of sustaining hundreds of thousands of the human family in competence and independence, Government land being attainable in many choice locations at the nominal price of $1¼ per acre. Considering and knowing the condition of the poor as I do in England, their oppression, hardships, and poverty, I cannot help wishing that England will furnish her full quota of the tide of emigration, and that Britain with her millions of honest, intelligent, and persevering population will contribute her full share of surplus labor and sinew which is now oppressing the mother country and hampering and impeding her progress. After traveling on the lines of five railways we reached Pueblo, this being the first station or point in the Rockies. We then transferred cars here, and proceeded on our journey by the Denver and Rio Grand Railway, which has justly been described as the grand scenic line of the world. Our way now lies through the mountains, which with their beautiful snow-crowned peaks glistening in the sunshine, was a truly magnificent spectacle. The climate at this altitude is wonderfully pure and bracing, and the clear mountain stream is heard merrily dashing along at the foot of the canyon. This railway is truly a wonderful piece of engineering, and is well worth viewing, if only to see where the Yankees can string up a railway track. In the execution of this work, and the formidable difficulties surmounted, the ingenuity and go-ahead qualities of the American people are well-illustrated, and call for our admiration. To describe the scenery now would be impossible. The train, winding round the

mountains like a huge snake, now winding its tortuous length along the edge of a precipice, from whose giddy height the passenger can look down thousands of feet into the gorge below; now we go through a tunnel at the top of the mountain, and on emerging can gaze at the clouds, which are far below us; on we travel, now running through miles of snowsheds, and then crossing a roaring torrent, dashing its impetuous volume from the mountains—on she goes. The scenery all the time is sublime, grand, and terrific. No tongue nor pen could fitly describe the awful grandeur of these stupendous and mighty rocky fastnesses of the mountains. They stand forth unmoved as evidences and monuments of the omnipotent power of the great Creator, and in contemplating them, weak, feeble man is compelled by a power superior to his own, to realize and feel his own smallness and insignificance. Well, we proceeded on our journey, and on Wednesday, May 3rd, we emerged from the last canyon of the mountains, into the valley of the great Salt Lake spread out before us like a fairy picture. Our destination being American Fork, a pretty settlement in the valley, we alighted from the cars, and received that cordial and welcome reception which only those who are united in the bonds of the new and everlasting covenant know how to give to their brethren and sisters; and here let me give a truthful and impartial account of that people called by the world Mormons or Latter-day Saints. I have found in my travels through the Territory of Utah, and I have traveled through from one end to the other, the people invariably an honest, enterprising, upright, virtuous, and God-fearing people, under whose magic touch, and the blessings of God, the desert has rejoiced and blossomed like the rose. They have transformed these once barren and sterile wastes, so long marked on the map as the great American desert, as if by magic into a veritable garden of Eden, teeming with cities and settlements, and where a few years ago the wild Indians and the wilder animals roamed at large, is now occupied by a free and independent people, 90 per cent. of whom own their own farms, lands and dwellings. Their industry is marvellous, and whoever watches the movements of these people, must see in a very few years, a great and mighty people inhabiting these mountain valleys, so long desolate. The unity of this people is proverbial. There are scarcely any poor among them, all such being amply provided for by the tithings and freewill offerings of the people. A high moral and intellectual impress is noticeable among them. There are few or no saloons, or gambling-houses, or haunts of vice, which abound to such a fearful extent among the old countries of the world; and what few saloons are here are presided over by Gentiles, who have come among the people with their so-called, but questionable, civilization. No Mormon is allowed either to keep a saloon or to frequent them on pain of severance from the Church. The rules and laws are very strict on these subjects, and strict virtue, integrity, temperance and devotion to duty are binding on all the brethren and sisters. The Mormons are exclusively a temple-building people. Three temples are already finished, and others in course of erection. In these temples are administered the sealing ordinances and blessings pertaining to the new and everlasting covenant, which have always been binding upon the human family whenever the Lord has had a people and Church upon the earth, established by Him and guided by His Divine revelation.

The necessaries and provisions of life are readily attainable here at cheap rates. * * * * * The people for the most part raise almost all they want to eat and drink, clothing, hardware, machinery, and notions only being purchased. You will find the poorest people owning and possessing their own teams, horses, cows, land and equipages. In fact, the position of the people, as a whole, may be briefly stated as one huge commonwealth, with but few poor people and no paupers among them. Such are some few of the results attained by the government of the poor deluded Mormons, so-called by the world! I was pleased to welcome here my cou-

sin, Richard Holton, at one time on the printing staff of your esteemed paper. * * * We are all well and happy, and would esteem a letter at any time from our old acquaintances, and would be pleased to answer any questions propounded to us, both in connection with our faith, the country, or people. The above is a brief outline and account of a people who, like the ancient Christians in the time of our Savior, are everywhere spoken against, and their names cast out as evil, and the writer testifies of its truth. And he trusts that those who knew him in former years will not impute to him any wrong motive in giving a plain, unvarnished, and truthful record of an unpopular and despised people. The writer, too, well remembers, in his own experience, the bitter scorn and persecution which followed him on joining this unpopular people; but he has no regrets to make, feeling and realising that he has obeyed the truth, which alone makes us free; and he hopes to still claim the friendship of those who once knew him, and trusts that prejudice—that bane of mankind—will not blind their eyes, but that he may still claim friendship on the broad platform of universal brotherhood, which should, and will eventually, cement all conditions of the human family in one. The nineteenth century is pre-eminently an age of progress. This is true in science as in revealed religion; and it is also true that the greatest and most glorious truths have been most bitterly opposed, and have been bequeathed to us from our forefathers, who have lost their lives in defence of the principles of truth and liberty. The world will yet find there is more in Mormonism than they had supposed. It is simply the revealed Gospel of the Son of God restored to the earth in fulfillment of prophecy, and its members can well afford to endure opposition for the truth's sake, for truth is mighty, and will and shall prevail. With kind regards to all friends, I remain yours respectfully,

FREDK. JOHN HOLTON.

UTAH NEWS.

(Summarized from Territorial Papers.)

Present prospects indicate a good fruit crop this year.

Charles Dickens, jun., has been giving readings from his father's works in Salt Lake City.

James Mack is making arrangements for the speedy erection of his flouring mill at Franklin.

The works of the Eclipse Mine, Little Cottonwood Canyon, burned May 2nd. Loss about $75,000.

W. T. Donelson, of the firm of C. M. Donelson & Co., died at Salt Lake City, Thursday, May 10th.

Our old friend, Robert Patrick, once President of one of the Branches in Glasgow, has succeeded Joseph E. Taylor as the City Sexton in Salt Lake City.

Mr. Kletting, an architect of Salt Lake City, was in Logan lately taking a view of the grounds for the city park. He will get out a plan for the improvements.

Nephi and Manti are both suffering from bad water. Steps are being taken to convey pure water into Nephi, and no doubt they will accomplish the work this summer.

The farmers throughout Sanpete County have flattering prospects this season. Grain fields never looked better. Fruit will be in abundance from the present outlook.

Brother W. H. Foster, of Salt Lake City, who recently sustained a severe loss through fire, is to have a benefit at the theatre, tendered by the gentleman's associates of the Tabernacle Choir.

B. H. Schettler, who was pardoned by the President lately, was released from the penitentiary, May 3rd., the papers having arrived by the preceeding evening's mail. His crime was refusing to repudiate his wives.

Hon. C. C. Richards has resigned the county clerkship of Weber County. Daniel Hamer is his successor. Mr. Richards' reasons for resigning are that his increasing public and private business was a serious tax on his health.

The Pleasant Valley Coal Company is shipping about sixty-five tons of "P. V." coal to San Francisco daily. They say they could find a market on the coast for 5,000 tons daily if the Central Pacific would furnish the cars.

The Oneida reservoir on the Little Malad, is said to contain 20,000,000 cubic feet of water, covering an area of one square mile. The amount of water will cover ten square miles, or 6,420 acres, to the depth of one foot. The prospects are that the reservoir is going to be a grand success.

It is announced that, about the first of next month, the first number of a monthly medical journal, to be published in Salt Lake, will appaar. It will be called the *Salt Lake Sanitarian*, and will be "devoted to the prevention and cure of disease, and the promulgation of the laws of health and life."

In the suit of the United States for the Church property of the Latter-day Saints, the examination of witnesses continues. The representatives of the government appear very anxious to aid in this wholesale steal. They want the property of the Stakes. "Man proposes but God disposes." We shall see.

Zion's Choral Union held its election of officers Monday evening, May 7th, the following being chosen: President, Angus M. Cannon; Vice-President, E. Beesley; Secretary and Treasurer, Thomas Hull; Directors, Evan Stephens, Joseph R. Morgan, John D. Spencer, Fergus Coalter and Henry Gardner. Practices will be held on Monday evenings.

Richard Mitchell, a young man of about twenty years, residing in the Third Ward of Provo, was accidentally killed at a camp, at the head of Provo river. He was working in a branch of the canyon called Davis' Slide, and while engaged in sliding logs was struck by one, which produced injuries that resulted fatally. Death occured while the unfortunate man was being conveyed from the scene of the accident to his home in Provo.

The Inland Salt Company are making extensive improvements on their property on the shore of the Great Salt Lake. A 125-horse power engine has lately been put in position, together with a boiler of suitable proportions. A 40x75 feet concrete warehouse, and a boiler and engine room 30x35 feet are now in course of construction. About thirty hands are employed. It is estimated that they will be able to pump water into their ponds by the beginning of next month. "With favorable railway rates," said one of the

company, "there is no reason why we should not dispose of at least 200,000 tons in a year.

On Monday evening, May 7th, Mr. Morgan G. Foote, chief engineer of the Ontario mine, was accidentally killed. About five o'clock he was descending the canyon on horseback from the mine to the mill, when he was overtaken by a runaway team and wagon, which ran into him. The road was so narrow that it was impossible for him to get out of the way. His principal injury was in the spinal column. He only survived four or five hours after the accident, expiring at ten o'clock. Mr. Foote had charge of the machinery departments of the Marsac and Ontario mills and the Ontario and Daly mines, Park City, Utah.

Ira Allen, now in the penitentiary for unlawful cohabitation (?), is in rather a bad condition. He is seventy-four years of age, and a great sufferer from asthma. He is unable to lie down to sleep, being compelled to occupy a sitting posture. His term will last till the latter part of July, with the benefit of the copper act, and as a fine of $300 and costs was imposed, which he is unable to pay, he will be kept till the latter part of August. His health is gradually failing, and those who know him say he certainly cannot last the term out. (The old gentleman would not promise to repudiate his aged companions—his two wives, who did not want to be repudiated).

The business in the Salt Lake postoffice continues to increase to an astonishing extent. There has been a growth of 50 per cent, in the second, third and fourth classes of postal matter, and to almost an equal degree with letters and every other department. The letter carriers report having collected from the corner boxes in February, 46,445 letters, against 28,680 for the same month a year ago. The March collection of letters was 61,615, against 42,689 during March 1887. The deliveries by carrier in February last were 68,266, and in February, 1887, were only 45,691, while those of March were 84,701, against 57,662 for March last year. There is no clearer index than this of the development of business in this city. The grade of our postoffice will be determined by the reports now being made up, and the figures have increased to the point that entitles us to a postoffice of the first class. The significance of this fact will be better understood when we point out that there are a number of States in the Union which do not require a single first-class postoffice.

The *Deseret News*, of May 8th, says:—"Dr. Issacs on has a room at the historian's office and is there engaged in a work in which every Latter-day Saints will feel an interest—the translation of the Book of Mormon into the Hebrew-Jewish language. This tongue was decided upon in preference to the pure Hebrew, for a very important reason; it is understood and spoken by the great bulk of the Jews in all parts of the world, including those of Germany, Austria, Russia, Servia and Roumania. This language is of modern origin, having developed during the last three hundred years, but it already has a literature. It will be observed that in this widely-spoken language, the book is capable of reaching many millions of Hebrews of all classes when the proper time shall come to carry the fulness of the Gospel to that race—when the times of the Gentiles shall be fulfilled.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 28, 1888.

A NEW WITNESS FOR GOD.

—o—

CHAPTER III.

Thou fool, that shall say, a Bible, we have got a Bible, and we need no more Bible. . . . Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remember those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth? Wherefore murmur ye, because that ye shall receive more of my word? Know ye not that the testimony of two nations is a witness unto you that I am God, that I remember one nation like unto another? Wherefore, I speak the same words unto one nation like unto another. And when the two nations shall run together, the testimony of the two nations shall run together also. . . . . Wherefore, because that ye have a Bible, ye need not suppose that it contains all my words; neither need ye suppose that I have not caused more to be written.—*Word of the Lord to the Gentiles* (II Nephi xxix chap.)

Another belief nearly universal among Christians, and one equally as absurd as that considered in our last chapter, is that the Bible contains all the revelations God has ever given to man. One way of refuting this prevailing error would be to refer to the Bible itself, in which there are a number of references to revelations and scriptures which are not to be found in that compilation of sacred books. For instance, of certain wicked characters Jude says:

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his Saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him (Jude 14, 15).

It is quite evident that Jude was acquainted with some of the writings of Enoch—some of his prophecies relating to the glorious coming of the Son of God, and the judgments connected with that event. But this is the only reference in the whole Bible to the writings of Enoch. Nor is there any way of accounting for this quotation from them by St. Jude. Even the tradition of the Catholic Church—held by them to be the unwritten word of God—cannot account for it. "She (meaning the Roman Catholic Church) does not dictate an exposition of the whole Bible, because she has no tradition concerning a very great portion of it, as for example the prophecy of Enoch,

quoted by Jude" (End of Religious Controversy, p. 169). And yet, that such sacred writings as the prophecies of Enoch existed, who can doubt?

We give another example:

And the Scriptures, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed (Gal. iii, 8).

From this it is evident there were Scriptures in the days of Abraham—perhaps those written by Enoch—and from them Abraham learned something of the Gospel, and that God would justify the heathen through faith. Yet Lord Bacon calls Moses God's first Pen, and the idea is generally accepted. Still here we have prophesies alluded to and scriptures spoken of which teach the Gospel to people ages before Moses was born, and predict the glorious coming of the Lord and the judgments that should attend it. What light, what intelligence these ancient Scriptures might impart to us if we only had them spread out before us! How many things that are now dark and inexplicable in the Scriptures we have might be made clear! But we have them not. They are lost to us, together with many other Scriptures of a later date.

To refer to Jude again:

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered to the Saints (Jude 3).

Here is a distinct, positive reference to a former work written by Jude upon the important subject of "The Common Salvation," yet in the collection of sacred books—the Bible—we have but this one short epistle out of the writings of Jude.

We have but one epistle of Paul to the Ephesians; yet in that one we have a reference to one that he had before written to them, and which contained a revelation to Paul concerning the Gospel going to the Gentiles:

If ye have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation he made known unto me the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ); . . . that the Gentiles should be fellow-heirs, . . . and partakers of his promise in Christ by the Gospel (Eph. iii, 2—6).

So we might continue until we referred to some fifteen or twenty books spoken of in the Bible and referred to as sacred, but of which the world has no knowledge. These facts of themselves prove beyond the power of all contradiction that the Bible does not contain all that God has revealed. But there are other phases of the question I am more particularly desirous of discussing.

When on Mars Hill among the philosophers of Athens, the Apostle Paul said:

God that made the world and all things therein, ... hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us (Acts xvii, 24—27).

From this passage we learn the following facts: (1) the fatherhood of God;

(2) the brotherhood of man; (3) the right of all races of men to seek the Lord; (4) and a very strong intimation that if they do so they will find Him —for He is not far from every one of them. Yet with these facts before them, Christians will maintain that all the revelations that God has ever given are contained in the Bible. What a narrow, contracted view of God's hand-dealings with His children in respect to giving revelation is this! How partial does it make Him appear, of whom it is so often and with such emphasis said that He is no respecter of persons! Let us examine these thoughts more closely.

It is not yet four hundred years since the continent of America was discovered by Columbus. When that continent was discovered, it was not uninhabited. On the contrary, it was thickly populated. And while it is true that for the most part the inhabitants were savages, still there were some semi-civilized people among them, living in cities and towns, cultivating the soil, engaging in manufacturing industries, and living under a system of government more or less regular and stable. Such was the condition of the inhabitants of Mexico and Peru when found by the Europeans.

Throughout the land of America, from the north to the south, from the Atlantic to the Pacific, but more especially in Mexico and Peru, were evidences of a higher civilization having existed than that found among the inhabitants of America at the advent of the Europeans among them. The evidences all go to show that an ancient civilization of a very high order had met with revolutions and disaster which had proven too much for the strength of its texture, and it had gone to pieces. Whatever of civilization the Europeans found among the Peruvians and Mexicans, was merely the half resurrected fragments of that grander civilization which had preceded it, the evidences of which exist throughout the land, and the splendor of which lived in the traditions of the people. I deem it unnecessary to quote authority to sustain these views. Indeed I believe among the informed they are universally conceded. The explorations of Carthwood and Stephens and Humboldt sustain them, the works of Wilson and Prescott, and lastly a more elaborate work—Bancroft's Native Races—confirms them.

Who were these people inhabiting America? Who were those ancient inhabitants whose cities, judging from the ruins still existing, equaled in splendor and greatness the cities of Tyre and Sidon, and Nineveh and Babylon, and whose empires rivaled in power and extent ancient Egypt, Persia and Macedon—for, as Marcus Wilson says, of these cities and empires of the east, the plains of Asia exhibit fewer signs of their having existed than is to be found in America to testify to the grandeur and extent of the cities and empires which at one time, perhaps coeval with the cities and nations of the east referred to, must have flourished there.

But who were they, and whence their civilization? However various and unsatisfactory the answers given by the learned to that question may be, of one thing we may be certain, and I think there can be no variation of opinion on the subject, and that is they form a part of the same great race as ourselves—children are they of the self same God—since "God . . . hath made of one blood all nations of men to dwell on all the face of the earth, and

hath decreed the times before appointed and the bounds of their habitation. Yet see how partial and unjust this idea that the Bible contains all the revelations of heaven to man makes our God! Here are two vast continents, peopled by the children of the same Father, but separated by two mighty oceans, with no means of communicating with each other for many centuries. The population of these two continents have equal claims upon their common Father, for if there is one truth made more emphatic in Holy Writ than another, it is that God is no respecter of persons; "but in every nation he that feareth Him, and worketh righteousness, is accepted with Him:" and as we have before seen, God hath not only made of one blood all nations of men, but has also given them the privilege of seeking for and finding Him.

Yet with these facts and principles standing out in bold relief before us, Christian sects ask us to believe that God sent prophets and holy men to teach and instruct His children on the eastern continent; that He revealed to them something of His own character and attributes; that by revelation direct from heaven, accompanied by demonstrations of His own marvelous power, He made known to them something of the object of their creation, and gave them the hope of eternal life; that in the meridian of time He sent His Only Begotten Son among them, in order that life and immortality might be more clearly brought to light; that the matchless Son of God by example as well as by precept taught the inhabitants of the eastern continent the way of life—the divine will—taught them the Gospel—organized a Church to perpetuate His doctrines—commissioned apostles and others to carry on the glorious work of salvation—and thus made ample provisions for carrying the Gospel throughout Asia, Africa and Europe, for His Church was organized where these natural divisions of the continent centre. Yet, while the Lord made all these efforts for the instruction and salvation of His children in the east, this idea that the Bible contains all the revelations that God has ever given, compels us to believe that He altogether neglected His children on the western continent. No prophet was sent to them with a message to explain the mystery of existence, to let them know whence their origin, the object of their creation, or bid them indulge in the pleasing hope of immortality. No angel from the bright worlds on high came to reveal the splendor of heaven, or show the path which leads to endless bliss: no messenger came bounding from the wilderness to them crying repentance, and making the glorious announcement that the kingdom of heaven was at hand: no Messiah of gentle mein and sweetest disposition taught them the mystery of the divine love which works out man's redemption, healed their sick, raised their dead, or even so much as blessed their children. No, according to the Christian theory of the extent of revelation, God neglected them entirely—left them to perish in darkness and ignorance and unbelief; unknowing and unknown! Out upon all such narrow and contracted, not to say bigoted views of the hand dealings of God with His children! They are a travesty on His mercy and justice, a base libel on His character. R.

From Elder Levi Naylor, President of the Norwich Conference, we learn that a new Branch of the Church has been organized at Dilham, in Norfolk County, with eleven members, most of whom have been baptized since the

late Conference at Norwich. Elder Naylor and companions have also held some interesting out-door meetings in East Ruston and Horning. Elder Walsh has succeeded in getting "The Second Coming of the Messiah, and Events to Precede It," published in the Mexborough and Swinton *Times*; and Elders Dalley and Jarvis secured its publication in the Hereford *Times*. The brethren are to be congratulated on their success; by this means the knowledge of the restoration of the Gospel has reached tens of thousands who could not have been reached by any other means.

THE SACRAMENT.

—o—

We think it necessary to say a few words to the Elders and Saints respecting the administration of the Sacrament of the Lord's Supper, which the Church has been commanded to observe in remembrance of the Lord Jesus Christ. By partaking of the bread and water we perform an act that calls to mind the death and suffering of our Redeemer, which brings home to the heart the recollection of the price paid for our ransom from death and the dominion of sin. A careful reading of the prayer that is to be offered up in blessing the bread and water, will disclose the fact that by partaking of those emblems we enter into some very solemn covenants with God; (1) that we will take upon us the name of Christ, and, of course, accept all the consequences that go with that step; (2) that we will always remember Him—that is, will gratefully remember Him and the atonement He made for us by which salvation was brought within our reach; (3) that we will keep His commandments which He has given to us. Those are the several covenants we make every time we partake of the Sacrament, and we know of no more sacred or solemn ceremony connected with the Gospel of Jesus Christ, or one that should be approached with more devotion, or administered with more care. No ordinance of the Gospel draws with it more important consequences, either for good or evil, than this one does. We enter into these covenants in order that we may always have God's Spirit to be with us (see last clause in the prayer), than which we can conceive of no greater blessing, for that brings with it every other blessing—it constitutes the spiritual life; and this is what Jesus meant when He said: "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John vi, 53). On the other hand we are told that they who eat and drink unworthily, eat and drink damnation to themselves, and for that cause, among the ancient Saints, many were weak and sickly, and some slept (1 Cor. xi, 29, 30).

To partake of the Sacrament worthily requires, first, that the matter be understood, that the covenants connected with the ordinance may be entered into intelligently. It is for this reason that the law of the Lord as contained in the Book of Covenants required that "The Elders or priests are to have sufficient time to expound all things concerning the Church of Christ to their [the members] understanding, previous to partaking of the Sacrament and being confirmed by the laying on of the hands of the Elders" (Doc. and Cov., sec. xx, 68).

From this it is evident that it was the will of the Lord that the importance

and the obligations connected with the Sacrament should be understood before it was partaken of. In this connection we may say that the Sacrament is to be administered only to members of the Church, and we consider it improper to allow children who have not arrived to years of understanding, who have not been baptized, to partake of it. It does them no good unless they are capable of understanding the object for which it was instituted, the covenants they enter into, and the obligations connected with them. If baptism is not for children before they come to years of understanding, much less is the holy Sacrament. Some mothers, when the bread or water is handed to them by the Elder or priest, take the liberty of administering it to their little ones, all of which is improper. Some give their children to drink from the cup for no other reason than to quench the thirst; this too is wrong. The water has been blessed to be partaken of in remembrance of the blood of the Lord Jesus Christ, then let it be used for that, and let other means be provided for quenching the thirst. We hope the Elders will see to it that more strictness is used in these matters.

Next to understanding the object of the Sacrament and the covenants entered into by partaking of it, it is of the highest importance that said covenants be entered into with real intent, and that in our heart of hearts there be a fixed, immovable purpose to perform all that by our acts we agree to undertake. Of equal importance is it, too, that we have no hardness in our hearts against our brethren or sisters, but that we possess a disposition to forgive as we hope to be forgiven—that we will be merciful as we hope for mercy. By partaking of the Sacrament we manifest that we are in fellowship with our brethren and sisters, and if we have hardness of heart towards any, or foster malice, or nurse a hatred against any, we commit a grave offense in partaking of the Sacrament under those circumstances. If in ancient times when men brought a gift to the altar, and remembering that their brother had ought against them, were required to leave their gift unoffered until they were reconciled to their brother—much more need have men to refrain from partaking of the Sacrament until a reconciliation be effected, if they remember any ill feeling existing between themselves and their brethren.

One thing more, and that to Elders or priests administering the Sacrament. Be careful to repeat the appointed service in administering in the sacred ordinance. Those prayers were appointed by revelation, and nothing that you can say will be equal to them. There is not a superfluous word in them, and you can add nothing to them without marring their beauty and force. They bear upon their face the evidence of their authorship as much so as that model prayer of the Lord's, beginning "Our Father who art in heaven," and they are equally sacred and should not be marred.

Let the Elders remember that in a manner they are made the custodians of these sacred things, and it is for them to see that all things are done decently and in order.

ARRIVALS.—The following visitors, from Utah, arrived per S.S. *City of Rome*, on last Thursday night, May 24th: Thos. Briggs, Richard Duerden, Samuel Smedley, James T. Snarr and wife, Samuel Hallett and wife, Mrs. E. Duce, and Mrs. R. H. Ford, in good health and spirits.

EMIGRATION NOTICE.

THE FIFTH COMPANY of this year's emigration will leave Liverpool on Saturday, June 23, 1888, per S. S. *Wyoming*, of the Guion Line. It is urgently requested that the names and ages of all intending to go with that company be forwarded to this Office without delay.

FARES FOR MEMBERS OF THE CHURCH FROM LIVERPOOL TO

North of Ogden.	Salt Lake City, or Ogden	£11	9	2
	Brigham City, or Willard	11	12	4
	Logan	11	16	6
	Smithfield, Franklin, or Oxford	11	17	6
	Eagle Rock	12	5	10
South of Ogden.	Provo, Lehi, or American Fork	11	9	2
	Spanish Fork, or Springville	11	9	2
	Payson, or Santaquin	11	11	11
	Nephi	11	14	2
	Juab	11	15	8
	Deseret	12	1	3
	Milford	12	9	0
	Montpelier, or Cokeville	11	9	2
	Soda Springs	11	13	4

£1 ADDITIONAL FOR PERSONS NOT IN THE CHURCH.

Children between 5 and 12 years, half the above rates; between 1 and 5 years, £1 17 6; under 1 year, 10s.

INTERMEDIATE berths can be obtained for £2. 5s. extra. Persons desiring to secure such berths, or first CABIN, must so state in their application for passage, otherwise it will be understood that STEERAGE accommodation is wanted.

Emigrants must also provide themselves with about TWENTY SHILLINGS each adult for expenses from New York to Ogden.

CORRESPONDENCE.

Haddington, May 21, 1888.

President George Teasdale:

Dear Brother,—The following is a brief report of our labors for the past ten months:

Our efforts being more especially directed to this part of the East and Mid Lothian District, we located in the town of Haddington, an old Scottish Burgh, of about four thousand inhabitants; whose fame and glory seems to be more connected with the past than the present.

From this as a centre, in due time we extended our operations to the town of North Berwick, the villages of East Linton, Athelstaneford, Tynighame, Gifford and Garvald with the intervening country, a farming district, of some five by twelve miles in extent.

By way of introducing ourselves and the message we have to bear, we distributed freely the written word, of which we were fortunate enough to get a good supply; commencing with J. Morgan's tracts, No. 1, which we would leave with those we visited, then follow up with The Only True Gospel and the Means of Escape put together in one cover; and as with the former, leave these one week. After that The Gospel Message, then Comprehensive Salvation, then Objectionable Features, then The Second Coming of the Messiah, and finish up with the Voice of Warning, leaving each of the aforementioned tracts one

week, with those who would continue to receive them. We also kept the sample copies of the STAR going, as an accompaniment, and in some cases, where consistent, we also presented The Character of the Mormon People, J. W. Barclay's Pamphlet, Mormonism Exposed, Orson Pratt's Works, and the Book of Mormon. We also found in some cases that Darke's Salt Lake City Illustrated had its effect in removing prejudice. We followed up the written word with our testimonies to the truth and restoration of the Gospel, as the Spirit gave us utterance.

We also hired a hall, the Good Templars, in Haddington, for meetings, and advertized freely, by printed bills, in the most public parts of the town, but prejudice and the influence of those whose craft was in danger; prevented us from having large audiences. We also gave lectures in the same hall on Thirty Years Experience in the Rocky Mountains. Seeing better chances for a hearing on the Haughs (Banks of the Tyne), which is a place of public resort on Sunday evening in summer, we held a number of meetings there, having fair audiences; as also in High Street, Haddington.

As the Winter season came on, we dispensed with out-door meetings, and being kindly accomodated with the use of a dwelling-house in the vicinity of Haddington by a Mr. Robertson, we held meetings there on Sunday evenings regularly for six weeks. A Mr. Gilloam also opened his house for us, having congregations of from twenty to thirty in these houses. All listened attentively to our message and treated us respectfully. We hope our humble testimonies which we bore to those people may yet have due effect.

Throughout our sojourn in the East Lothians, we have visited Edinburgh, nineteen miles distant, every alternate Sunday, when weather permitted, and held meetings with the Saints there. That Branch, however, is reduced in numbers by emigration and other causes, to a very few.

We have also visited the remnants of a Branch in Gorebridge, a village ten miles south of Edinburgh, as often as consistent, and have given them all the encouragement we could to continue in well-doing, though poverty and its attendant inconveniences being felt there as in other places, makes the prospects of deliverance for the Saints from bondage not very cheering.

Shortly after coming to Haddington, we visited the editor of the Haddington *Courier*, the county newspaper, giving him for perusal, Barclay's Pamphlet, and some tracts; the former he read, but declined investigating the latter. He also refused to publish a piece we wrote descriptive of Utah and her people.

We have visited eight Sectarian ministers and offered them the perusal of our works, which was partially accepted by two; four of the above received us with courtesy, one of them, the Rev. Mr. Smith, of Haddington, purchasing a Book of Mormon from us. Those who allowed their prejudices to overcome their better feelings were very bitter, especially a Mr. Marjoribanks, of Prestonkirk, who had visited Utah last summer, stopped a day and a half in Salt Lake City, and consequently "knew all about the Mormons," he having obtained most of his information from Jarman's pamphlet, which he unwittingly uncovered when searching for proof to refute our words, but took occasion to put it out of sight as soon as he bethought himself. To finish up his part he got up a lecture in his church on a Sunday evening, showing considerable bitterness, quoting from the Jarman rehash of filth; and by way of carrying his point, also read the testimony of the Three Witnesses, as recorded in the Book of Mormon, thus bringing before his hearers those words which are of so much importance unto all mankind in this generation. He showed a little shrewdness in his ways, or rather a little fear of the truth, after his lecture, by using his influence against us with the keeper of the hall in the village so that we could not obtain it on any terms to give our side of the question. It being then mid-winter, we were assured by our friends that it was useless to attempt getting an audience in the open air at that season, in that place, so we were obliged to let the affair go.